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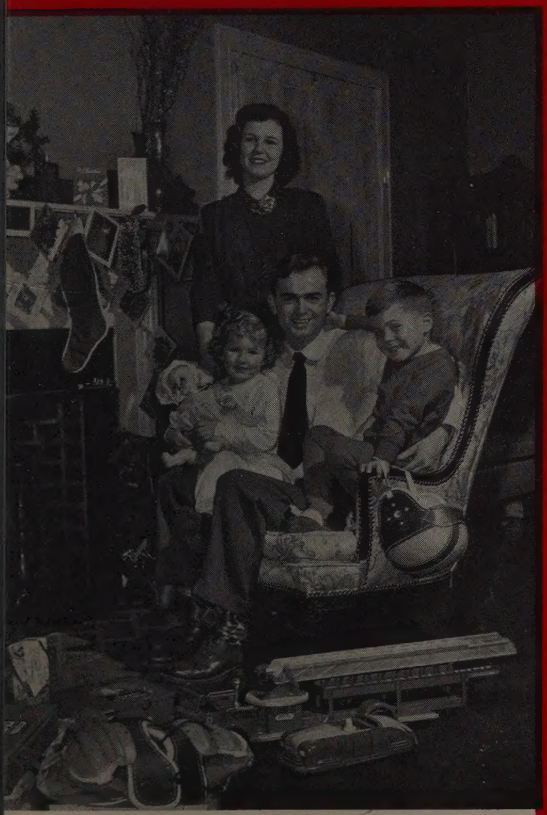

"Merry Christmas"

December

1955

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 36

No. 12

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LUTHERAN MEN

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Message from Headquarters

by EARLE W. BADER

COUNT ME A PARTNER

The 1956 topics will emphasize Christ's Life and Teachings.

We are deviating from our previous policy of listing only the titles of the topics and the months in which they will appear in *Lutheran Men.*

The brief outlines appended to each monthly topic should provide a better understanding of the aims that we are striving to accomplish in this series of studies.

May we suggest that you act promptly to select your monthly topic leaders and assistants for 1956. This is also the time to check your *Lutheran Men* subscription list to make certain that all of your Brotherhood members are receiving our magazine. You can scarcely expect your members to participate in the monthly topic discussions unless they have an opportunity to prepare themselves beforehand.

The 1956 Brotherhood topics will be more definitely Bible-centered than any which our Brotherhoods have studied for some years. They will be based on the various aspects of the life of Christ. But they will aim at accomplishing more than mere growth in knowledge and appreciation of Christ's life. Their primary purpose will be to help members of the Brotherhood attain spiritual growth and engage in practical Christian living.

These topics will be used in rural and urban communities, in large and small congregations, by congregations that are highly organized and by those which have only a minimum of organization. Every effort will therefore be made to provide such flexibility in the topics as will readily permit their adaptation to all the varying circumstances in which they are to be used. Practical implications growing out of each topic will be brought into sharp relief, and suggestions will be made concerning projects that may be carried out by members of the Brotherhood both individually and collectively.

January

In Choosing to Serve

As Jesus began his public ministry he was confronted with an important choice. Should he perform his work as a king or as a servant? He was well acquainted with the writings of the Old Testament, and there he found prophecies concerning the Messiah which indicated he was to be a king, and others which indicated he was to be a servant. Which should be his role?

This topic makes use of many Bible passages which indicate that Jesus willingly chose the pathway of service. Without being sermonic it

leads members of the Brotherhood to resolve that they will not seek recognition, power, honor, but be partners with Christ in devoted service to others.

February

In Governing Life by God's Will

After Jesus had determined to follow the pathway of humble service, he had to decide upon the standard that would govern his life. For him there could be but one standard. His life would be governed by God's will. Jesus saw many instances where the will of God was frustrated because of man-made interpretations which had been attached to God's Word. His close communion with the Father gave him insights which profoundly affected his interpretation of the law. He therefore decided that he would govern his life by the will of God as he had come to know it.

This topic makes it clear that Jesus offered mankind the noblest guide for living, that is, God's will. He governed his own life by this will. When necessity demanded he did not hesitate to live by a higher standard than that commonly accepted in his day.

March

In Living a Life of Prayer

Jesus' entire life was one long, uninterrupted prayer. He prayed as a child; he prayed as a man; he prayed as he began his public ministry; he prayed before he called his disciples; he prayed when he was confronted with the greatest crisis of his life in Gethsemane; he prayed as men nailed him to the cross; and he prayed a final time before he bowed his head in death. Prayer was as natural for Jesus as breathing.

April

In Making God Known

Jesus brought us the best revelation of God. Yet he never sat down with men and said, "Now let me tell you what God is like." His parables about the kingdom of God did deal with God, but always with God in relation to men. The primary interest of Jesus was that men should have a right relation to God. Yet he told us many things about the nature of God, for he himself lived the life of God. He was the Messiah. The people who saw him and lived with him saw God himself. It was therefore by his indirect teachings, by his life and example that he made God known.

May

In Working with God

Christ's life was a ceaseless round of activity in serving God and fellow men. He taught individuals and groups; he fed the hungry and healed the sick; he comforted the sorrowing and raised the dead. He was concerned about all the needs of men—physical, mental, social, and spiritual. He was constantly working that men might have life and have it more abundantly. He never performed his tasks for the sake of personal advantage or honor.

In every land men are working—often alone, sometimes with each other, usually in the hope of personal gain. Like the rich farmer in Christ's parable they are eager to build more and larger barns and to store up

property for the future so that they may eat, drink, be merry, and take their ease. But as they center their attention upon the assets they are accumulating they close their eyes to their liabilities, the growing mortgage on their never-dying souls. They are working for themselves rather than working with God.

June

In Ministering to the Needy

Wherever need existed, Christ responded. A phrase that describes him accurately is, "He had compassion on them."

This topic sketches a few of many incidents where Jesus ministered to the needy, noting the Bible references. It then points to present-day needs and indicates what is being done to meet those needs, and shows who is meeting them.

July

In Loving Children

Jesus was the friend of little children. It is difficult for us to realize how much he did to give children their rightful place in life. Before he came to earth parents had the right to determine whether a child should live or die. Rome felt that only the strong and whole of body should live. Children with twisted and distorted limbs were often left in the wilderness to die or thrown into the river. But all this has been changed because of the example Jesus set in loving children—all children.

Because of the example set by Jesus children have been given a place of importance and dignity in the world. Throughout the centuries efforts have increased to give children every possible consideration. They are the centers of our homes. Schools, orphanages, nurseries, clinics, special hospitals, camps, playgrounds—these and many other things which are characteristic of our age all point to the loving care which children receive because Christ loved them.

August

In Resisting Temptation

Some people are startled to learn that Jesus was tempted. They confuse temptation (testing) with sin. Christ never committed any sin, but he was tempted and tested even as we are. His temptations must have included the danger of giving up his real life's work during that long period of obscurity in Nazareth. It certainly included the frontal attack of Satan in the wilderness. From then on temptation followed upon temptation as men tried to make him an earthly king; as they rejected him at Nazareth and tried to hurl him from a precipice; as they took up stones in the Temple to stone him to death; as they sought to dissuade him from going up to Jerusalem to face suffering and death; as his disciples slept in the Garden of Gethsemane while he prayed that the cup of suffering might pass from him; as they sent the motley crew to arrest him; as Judas placed the traitor's kiss upon his cheek; as men beat him and spit upon him and crowned him with thorns; as they railed upon him as he hung on the cross. But the sleepless hostility of Satan was in vain. Outwardly the temptations raged;

within there was peace and undeviating loyalty to the Father.

September

In Practicing Obedience

Jesus practiced a two-fold obedience. As a child he was obedient to his parents and superiors as well as to God. As a man relieved from further obedience to parents, he continued his obedience to God.

The Bible uses a very expressive phrase when it explains that after the visit to the Temple Jesus "went down with his parents and was obedient to them" (Luke 2:51). Insight, eloquence, ambition—which might have been fostered by the Temple experience—were laid aside in favor of the practice of humility, restraint, obedience. He was obedient toward parents and the heavenly Father. Christ's obedience toward God characterized his life to its very end.

October

In Bearing Suffering

There are good reasons why Jesus is called the "Man of Sorrow." His whole life was one of suffering and sorrow. Hardly had he been born when his parents had to carry him to Egypt to escape the wrath of Herod. When he came back to Nazareth he had to endure the burdens of a carpenter, and a little later bear the care of a widowed mother. He suffered hunger and thirst and fatigue. He labored so incessantly that members of his own family feared he would suffer a nervous breakdown. Misunderstanding and misinterpretation of his teaching haunted him. The disloyalty of those who should have been his faithful followers cut him to the quick. Finally the last Grim Reaper stood before him, holding out a crown of thorns, a scourging whip, and a cross. Jesus, with his divine fore-knowledge, knew the agony of head and hands and feet that confronted him. He knew also the agony of soul that would cause him to feel forsaken by God and man. But he knew there was no other way by which man could be redeemed and so he bore the suffering without rebellion as he exclaimed in prayer, "Not my will, but thine, be done."

November

In Granting Forgiveness

Many names have been given to Jesus, but none that has greater significance for poor, failing mortals than, the "forgiving Christ." See him in his ministry as he says to the paralytic who has been let down from the rooftop by ropes and now lies at his feet: "Son, be of good cheer, thy sins are forgiven thee." Hear him say to the woman who was about to be stoned because of her adultery, "Thy sins are forgiven thee; go and sin no more." Or hear him praying as he hangs on the cross, "Father, forgive them, for they know not what they do."

December

In Finishing the Task

God had assigned a mission to Jesus. He was to be the Savior of the world. Jesus had chosen the pathway of humble service and obedience in fulfilling that mission. Obstacles mounted higher as he continued his course. But nothing could deter him

from finishing his task—neither the mockery of the crowd, nor the natural aversion to scourging and crucifixion, nor the pain of death. The task which the Father had given him was completed.

Many people make a good start but a poor ending in their Christian tasks. Jobs are undertaken but never completed. Vows are made at confirmation and on other occasions, but not kept. "Christ's partners" persevere in finishing their Christian tasks.

Education for Living

by EARL S. RUDISILL

Sources of Christmas Joy

Christmas has its sordid side. A continuing offense is the outlandish commercialization of the Christian festival. One would think that not Christ, but Profit, is king. Even on Thanksgiving Day, when all ought to be giving thanks to God, Christmas parades take place, featuring Santa Claus and selling, and crowds come out to see the commercial propaganda, intended to loosen up the pocket-books and get the children excited about gifts. The crowded stores for a month before Christmas, with many agressors and victims, tell no pleasant story. The "trading" of presents, the jealousies, the attempts to outdo or impress others, and the spirit of receiving instead of giving which is encouraged in little children —all are deplorable.

But there is another side—a far more glorious one. For persons who think and appreciate things, the fact of Christ's birth—and his significance—is the main factor in Christmas. All other worth-while features are derived from his advent. Christians ought to see to it that in both home and church this central fact gets the real emphasis, and that observances are not blind rituals.

The Christmas stories, as recorded in Matthew and Luke, are of rare beauty—poetry itself. What a fine thing to read these narratives in the family, preceded by the prophets' words concerning his coming. The prophecies also have rare appeal. Without doubt, these wonderful messages are not used enough in our homes, and thus whole families miss something of exceptional beauty.

The spirit of giving is in itself a high quality. In the midst of a world so eager to get, by fair or foul means, this attitude of generosity stands out —especially when it is directed to the persons and causes where the need is great. Of course, it is also in order for us to give to our friends and dear ones, but liberality of the Christian stamp ought to reach much farther out, and continue through

the year.

What services of worship are so beautiful as those of Advent and Christmas? The lovely carols, anthems, the Scripture Christmas story, sermons and addresses on the yule theme, offerings for worthy causes, special kindnesses to those in need, and the lovely "communion of saints" in general—all of these add up to a hierarchy of spiritual beauty.

The fellowship of families and friends in Christian homes is another source of deep satisfaction. How far many people will travel to be with their families or other loved ones at Christmas: That is one of the indirect pleasures of the Christmas season, but we would not have it were it not for the central fact.

Every kind act performed, every burden lifted, every sacrifice to help some one else—these and other acts combine to yield the fullness of Christmas joy and satisfaction. The further we proceed in this worship, sacrifice, praise, fellowship, helpfulness, kindness, and meditation on the Christmas facts the greater will be the joy we experience.

Brotherhood in Action

by CHARLES F. BROBST

Warming Up the Indifferent

Left-overs from the table and lapsed church members have at least one thing in common—once both were hot and now they are cold. To reheat food is easy but to warm up the indifferent parishioner is no snap. And yet it is more important.

The 99 who have not strayed from the fold receive most of the attention by many of our pastors. Our Lord was concerned about the one that was lost. The lost in our congregations were once in the fold; they need to be found and returned. This is the glorious task of every believer.

Those whose interest has been chilled, and are lost to the fold, can be reclaimed. They are being brought back by the warmth of personal contacts from those who are fired with the power of the Holy Spirit.

The inactive are being revived by the use of the King's Men Church Attendance Program, prepared and promoted by the Brotherhood of the United Lutheran Church in America. Reports, almost beyond believing, show that it is being done successfully.

The method used is no secret at all, and it never was. It is as old as the Gospel itself. Our Lord introduced it when he trained some friends and sent them out two by two. The ingenuity of man has uncovered no better way to win the unclaimed and to reclaim the once claimed. The plan works if you work the plan.

A church member's cold shoulder cooled the little zeal one church member had for Christ and His church. He had not darkened the door of the church for many a year. One Sunday afternoon a team of King's Men came to his house to make afriendly visit in behalf of the church. The warm hearts of the visitors thawed out the feelings harbored in the breast of this offended man. A sympathetic understanding by the visitors reclaimed a family. Attitudes changed. New friends were made. One visit by two laymen had accomplished more than a number of calls by the pastor.

Absence from church at the services becomes a fixed pattern. The longer it continues the more established it becomes. Man is a creature of habit. Something unusual must happen before the habit is broken. Often it is sickness, death in the family, or some other crisis. But why wait for a shock? A friendly visit will do it. Mr. Jones—that is not his real name—often thought of getting back into the church but nothing happened to get him started until two King's Men called at his house to invite him. Said he: "I am so glad you came. This visit is just what I needed. I will be at church on Sunday, and thereafter." Yes, it is that easy—sometimes—and heartening.

Such visits benefit the individuals. They do more. The congregation becomes a greater power in the community by its corporate witnessing. The Sunday-school enrollment increases and the attendance goes up. The organizations take on new life. Finances improve. And not least among the by-products, the pastor finds new joy and inspiration in spending himself in behalf of the Lord's sheep.

Boy Scouts

by GEORGE A. EICHLER

Pro Deo et Patria Awards

As of October 15, 1955, a total of 2,950 awards were granted in twelve of the general Lutheran Synods. This sounds like a good record. But when we note that a grand total of 14,900 applications were made to realize the 2,950 awards the record is far from good. Only about one out of five applications finally resulted in an award. In the case of the ULCA, a total of 5,323 applications were made and 1,138 awards granted which is also about one out of five. This means that four out of every five scouts who applied failed to complete the requirements.

We can feel proud that about 35 per cent of all the awards granted were to ULCA scouts. This indicates that our church does very well as compared with other synods, but we still lose four out of five scouts who

apply. This surely results in a lot of disappointment to the scouts concerned and something should be done about it.

We have frequently suggested that young scouts need a lot of encouragement from time to time in this venture. Since this award is earned under the personal direction of the pastor it is his responsibility to encourage the scout when necessary. The parents and the scout leaders also have an obligation in this respect. In accordance with a new regulation a scout must complete the requirements within three years or his application is removed from the files of the Lutheran Committee on Scouting and a new application must be made.

Since the *Pro Deo et Patria* award is the most important part of our Boy Scouts program we urge greater effort on the part of pastors, parents, and scout leaders to help scouts win this award. Write to Brotherhood Headquarters for instructions on how to proceed.

Honorary Life Memberships

by PHARES G. BEER

Synodical Honorary Life Membership Secretaries

In a recent communication we were informed that Louis C. Smith was appointed the successor to Martin J. Jensen, 106 Barton Avenue, Utica, New York, as Honorary Life and In Memoriam director for the New York and New England Synod Brotherhood. Mr. Jensen did a fine job as director and we believe that his successor will do as fine a job. Below is a list of the Honorary Life and In Memoriam secretaries or directors of all of our synods with their addresses:

Pacific Southwest Synod—Roland R. Holdeman, 7724 South Pioneer Blvd., Whittier, Cal.

Canada Synod—Howard Herter, 18 Ezra Avenue, Waterloo, Ontario, Canada.

Central Pennsylvania Synod—Edward J. Latz, 437 S. Thirteenth St., Harrisburg, Pa.

Florida Synod—Brooks Cagle, 107 Wilson Road, Route 2, Box 3X, West Palm Beach, Fla.

Georgia-Alabama Synod—Peter S. Rhyne, Americus, Ga.

Illinois Synod—Frank M. Hughes, 1221 Chestnut Avenue, Dixson, Ill.

Iowa Synod—Rodney C. Berger, 2072 Linn Blvd., Cedar Rapids, Ia.

Maryland Synod—Martin A. McGrory, P.O. Box 6950, Congress Heights Station, Washington 20, D.C.

Midwest Synod — Clarence Brei, Lanham, Neb.

Nebraska Synod—Eldon Johnson, Davenport, Neb.

New York and New England Synod

—Louis C. Smith, 410 Hudson Avenue, Albany 3, N.Y.

North Carolina Synod—Carl W. Cross, Salisbury, Route 3, N.C.

Pacific Synod — Edwin Carter, 1017 Southwest Nineteenth St., Portland, Ore.

Pennsylvania Ministerium — William H. Frick, 42 Clymer Avenue, Sellersville, Pa.

Pittsburgh Synod — H. Wesley Henry, Third Avenue, Jeannette, Pa.

South Carolina Synod—James F. Wheeler, Box 668, Mt. Pleasant, S.C.

Texas Synod—E. C. Vogt, 508 W. Forrest St., Victoria, Texas.

Virginia Synod—O. C. Crawford, 3808 Sunrise Avenue, N.W., Roanoke, Va.

West Virginia—H. D. Williams, 627 1/2 Eleventh Avenue, Huntington, W. Va.

We are still listing the secretaries from the Midwest and Nebraska synodical Brotherhoods because we have no information as to the appointment of their successors in the Central States synodical Brotherhood.

We are eager to receive the names of additional appointments to this group from their synodical Brotherhoods. If there are any changes in the appointees, corrections in the spelling of the names or the addresses of the aforementioned persons, the author of this article will greatly appreciate receiving such changes or corrections.

News

West Virginia Convention

The 25th annual convention of the Brotherhood of the Synod of West Virginia was held October 22 and 23 at Jackson's Mill, West Virginia.

The convention opened on Saturday afternoon with the Holy Communion service, conducted by the Rev. Harold L. Hann, pastor of Grace Church, Fairmont.

Following the roll call, the newly organized Brotherhood of the most recently organized (last July) mission congregation of the synod was received as a member of the West Virginia Brotherhood. The congregation has a communicant membership of 56 and was organized last January. The Brotherhood has a membership of 23.

William Straight, who was not only elected as the outstanding boy at Camp Luther Cowen, sponsored by the synod, but also as camp governor, who went to Camp Nawakwa, near Gettysburg, Pa., this past summer under the sponsorship of the synod Brotherhood, gave a splendid report of the activities of this camp.

The synodical Brotherhood was highly honored, greatly benefitted and deeply inspired in having as the chief speaker Merwyn C. Fuss, Taneytown, Md., president of the Brotherhood of the ULCA.

The Brotherhood was indeed fortunate in again having as a guest speaker Zeb B. Trexler, Concord,

N. C., associate director of the Lutheran Laymen's Movement. He conducted the morning devotions on Sunday and delivered an addrss on stewardship.

In his report as statistician, D. W. Reiter, Fairmont, indicated that the approximate number of potential active members in the 13 Brotherhoods in the synod of West Virginia is 1,069, or 34 per cent.

The following officers were elected: President Helmar G. Anderson, Fairmont; Vice President A. J. Schrader, Huntington; Secretary Fred P. Becker, Fairmont; Treasurer Robert Troy, Huntington. Member of the executive committee is (three-year term) Weldon Roush, Point Pleasant.

One of the seven recommendations in the president's report was acted on separately and was adopted without one dissenting vote. The recommendation re-emphasized the resolution of the 1953 convention which urged the establishment of the office of a full-time president in the Synod of West Virginia.

—D. W. Reiter

Parkersburg, West Virginia

For a number of years the Brotherhood of the First Lutheran Church of Parkersburg, W. Va., has been publishing monthly the *Brotherhood Beacon*, a publication that contains news items regarding past and future monthly Brotherhood meetings and numerous other items of interest to the men of the church.

This Brotherhood bought 200 chairs and 20 tables for use in the Sunday school and social rooms of the church.

First Church, which according to the 1955 minutes of synod has a communicant membership of 305, has a church building and parsonage valued at $400,000, free of any indebtedness.

—D. W. Reiter

Central Pennsylvania Synod

At the biennial convention of the Central Pennsylvania Synod Brotherhood held Oct. 22 in Messiah Church, Mifflintown, Pa., Edward Shotzberger, Lancaster, was re-elected president; Harold E. Werner, Lewistown, was elected vice president; Irwin L. Bortner, Harrisburg, treasurer, and Claude R. Greiner, Hummelstown, secretary.

The morning session opened with a devotional service conducted by the Rev. Paul W. DeLauter, pastor loci, who was the liturgist, and the Rev. Donald G. Raup, president of the Juniata Conference, delivered the sermon.

A panel discussion featured these three topics: The King's Men—A Brotherhood Crusade, Our Duty as Christian Stewards, and The Brotherhood—An Auxiliary of the Church. The discussion was concluded with a summation of the discussion and an inspiring address by the Rev. Celo V. Leitzel, pastor of Muddy Creek Church, Lancaster County.

The Rev. Dwight F. Putman, D.D., president of the Central Pennsylvania Synod, brought greetings and made some very timely remarks re-

garding the place and need for consecrated laymen in our church. The theme of the convention, "The Brotherhood Serves the Church," was stressed throughout the program of the convention.

Sixty men attended, representing the seven conferences of the synod.

—Claude R. Greiner

Executive Members of the Canada Synod Brotherhood

Seated (left to right): Secretary Howard Herter, President Roy Hilker, and Treasurer Elton Wilker. Standing: Executive Member William Heintz; Past Member, the Rev. Henry Nuhn; Vice President Ray Kundinger, Executive Member Emmerson Kalbfleisch.

Canada Synod Convention "Christ Comes First"

Seventy men attended the 28th annual convention of the Canada Synod Brotherhood in St. John's Lutheran Church, Waterloo, Sunday afternoon and evening, Oct. 23. Speaking on the convention theme "Christ Comes First," the Rev. A. L. Conrad, pastor of the host church, opened the convention with a challenge to the men of the church to place the theme first in their lives. The men's chorus of St. John's provided musical selections.

Clifford Soehner, president of St. John's Brotherhood, welcomed those in attendance. Roy Hilker presided for the business program. Elton Wilker reported on the laymen's retreat held at Elim Lodge in September. Ernie Berner described the improvements again accomplished at the camp at Edgewood Park. Earl Stieler, general chairman, reported on the coming biennial convention of the U.L.C.A. Brotherhood to be held at St. Peter's, Kitchener, in September, 1956. Roy Hilker outlined the highlights during the year and reported

increased interest in various churches in establishing Brotherhoods in their churches.

The Rev. Henry Nuhn presided for the election of officers. The new slate includes Roy Hilker, president; Ray Kundinger, vice president; Howard Herter, secretary; Elton Wilker, treasurer; Ernest Miller, William Heintz, Emmerson Kalbfleisch, executive members, and the Rev. Henry Nuhn, the Rev. Franklin Jensen and the Rev. Delton Glebe, pastor members.

The Ladies Aid of St. John's provided the supper. The Rev. A. L. Conrad conducted the rally service and installed the officers. The Rev. Henry Nuhn preached the sermon. A report on the King's Men church attendance crusade was presented by Walter Ludwig, evangelism chairman.

—Samuel Weicker

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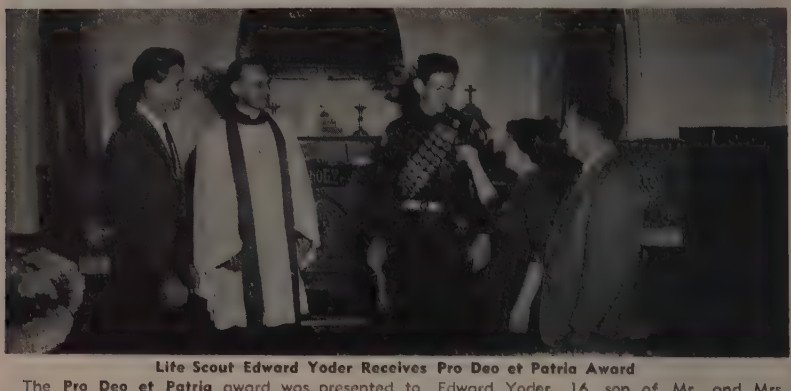

Life Scout Edward Yoder Receives Pro Deo et Patria Award

The **Pro Deo et Patria** award was presented to Edward Yoder, 16, son of Mr. and Mrs. Ralph Yoder of Mt. Hebron Lutheran Church, Hildebran, N. C., on Sunday, Oct. 16. Shown with Edward are his parents, and his scoutmaster, Robert Carpenter, and his pastor, the Rev. L. Clement Hahn.

On the Friday night after receiving the award, Edward passed his examination at the court of honor for his Eagle Scout award, which he expects to receive at the next meeting of the court of honor.

For Teachers and Students

Uniform Lesson Commentary 1956. Edited by William Horn. Muhlenberg Press. $2.75. 328 pages.

An indispensible aid to both teachers and students, this new and better commentary thoroughly expounds the texts of the uniform Sunday-school lessons, briefly and to the point, and encourages original thinking. Four well-known authors have contributed to this new volume: Walter C. Davis, Lloyd M. Wallick, Benjamin Lotz, Edmund A. Steimle.

●

New York-New England Synod

An executive committee meeting of the Brotherhood of the United Lutheran Synod of New York and New England met at Lake Minnewaska, N. Y., on Oct. 21 and 22, with the Rev. Dr. Frederick Knubel, president of the synod, attending the two-day sessions.

Religious News Service Photo

German Lutheran Bishop Addresses 10,000 Persons in Minneapolis, Minn.

Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation (left), is shown with Dr. Oscar A. Benson of Minneapolis, president of the National Lutheran Council, while on a visit in Minneapolis. The German bishop addressed an overflow crowd of 10,000 persons at a Reformation festival in the Civic Auditorium. Bishop Lilje is chairman of the United Evangelical Lutheran Church in Germany, and Dr. Benson is also president of the Augustana Evangelical Lutheran Church.

St. John's, Union City, N. J., Sets an Eleven Year Record

The Brotherhood of St. John's Lutheran Church, Union City, New Jersey, has done it again! St. John's, for the past eleven years, has maintained an uninterrupted record as the first Brotherhood in the ULCA to remit their membership dues for the succeeding year.

Much of the credit for this outstanding achievement is due The Rev. R. F. Tamke, D.D., pastor of St. John's Brotherhood. Without waiting for an official dues statement, Dr. Tamke has again remitted, as is his annual custom in the month of October, the dues for sixty members of St. John's Brotherhood for 1956. His loyalty and zeal for The Brotherhood is further evidenced by the fact that for more than twenty years he has personally handled the LUTHERAN MEN subscription renewals and membership dues payments for his Brotherhood.

The officers of The ULCA Brotherhood extend their sincere thanks and hearty congratulations to Dr. Tamke and members of St. John's Brotherhood with the hope that their remarkable record of dues payments will encourage other Brotherhoods to follow their example.

Enrollment Doubles in St. Matthew's Brotherhood, Charleston, S. C.

St. Matthew's Lutheran Brotherhood has doubled the score in its membership. This achievement came after seven months of diligent effort by the officers of the Brotherhood, membership committee and other interested men of the Brotherhood.

It will be recalled that there has been a long-standing request to double the score in membership, and the Atlanta Convention challenged our Brotherhoods to enroll 100,000 active members by 1960. The success in this endeavor depends upon the congregational Brotherhoods, and St. Matthew's Brotherhood picked up the challenge.

Considerable planning took place before the membership drive. Brotherhood handbooks were procured, a new constitution written and approved, application and membership cards obtained, an energetic membership committee appointed, and screening of the church rolls accomplished.

In March the membership drive was implemented with letters of invitation and individual contacts. Fifty-four were enrolled by the end of May. After bogging down for a short time during the summer, a renewed effort was initiated. The few additional men to double the score were obtained and now enrollment exceeds sixty.

The Brotherhood appreciates this achievement is but a milestone in a continuing project. There are many devout and dedicated Christian laymen who have not grasped the importance and significance of their enrollment as active members in the Brotherhood.

Active participation is essential to making the Brotherhood a truly powerful and effective force as an auxiliary of the church and as a strong right arm to the conference, state and national Brotherhoods. Thoughtful laymen in every congregation will recognize and accept this fact and enroll their stewardship.

St. Matthew's Lutheran Brotherhood of Charleston, S. C., knows there are many to be reached and will continue its efforts to strengthen its numbers and to be an increasingly effective Brotherhood.

—CDR M. B. Brown, USN

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South Carolina Synod Evangelism Rally

A South Carolina Synod evangelism rally was held Oct. 15 in Ebenezer Lutheran Church, Columbia, S. C., the Rev. Dr. Carl A. Honeycutt, pastor. "Let Christ Be Heard Now!" was the theme of the meeting.

Devotions were conducted by the Rev. Thomas H. Weeks, and Dr. Robert W. Stackel spoke on, "An Obligation Under God."

A panel discussion on the theme, "Where You Are," and moderated by Dr. A. Kenneth Hewitt, featured the following speakers and subjects: The Rev. J. Shelton Moose, "Through Prayer"; Dr. Carl A. Honeycutt, "Through Preparation"; Walter L. Shaffer, "Through Procedure"; Dr.

J. A. Keisler, Jr., "Through A Powerful Synodical Program."

The evening session opened with prayer by the Rev. P. G. McCullough, and featured the following speakers: The Rev. E. Dale Click, "The Time Is Now," and the Rev. Augustus C. Hackmann, "The Greatest Work In The World."

Something to Think About

by D. W. REITER

Whenever congregational Brotherhood items appear in the news section of *Lutheran Men*, they serve a three-fold purpose:

1. As a medium of exchange of ideas among Brotherhoods in various sections of the country.

2. As a lighted candle on a candlestick that enables the men of the congregational Brotherhoods to heed the injunction of Christ, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

3. As a stimulus to the men of the Brotherhood to undertake and promote worth-while and more challenging objectives, which is one of the primary tasks of the Brotherhood.

In some instances, synodical and conference items do not always serve these purposes. They serve only as a source of information, to a greater or lesser degree, and only to those who are interested in certain synodical or conference Brotherhoods.

There are those who claim that there is the danger of congregational Brotherhood items crowding out the larger synodical and conference items. This is not necessarily true.

In my humble judgment, what is needed to create more interest in *Lutheran Men*, which is the official organ of the Brotherhood, an organization that affords a greater opportunity to the men of the church to undertake and promote worth-while and more challenging objectives than any other organization in the world today, is not less synodical and conference news items but more congregational news items.

According to information I recently received from Brotherhood Headquarters, over a period of five years ending June 30 the increase in the number of active Brotherhood members was 3,096, and for the same period the increase in the number of subscribers to *Lutheran Men* was only 734, less than one-fourth.

A glance at those figures clearly indicates that the greatest need in the Brotherhood is a liberal application of lubricating oil, bearing the trade name *faith* into the working parts of the machine bearing the name *Congregational Brotherhood*, thus enabling the auxiliary which has been rightfully called the right arm of the church to operate more smoothly and efficiently.

Lutheran Brotherhood Insurance Society

by PHARES G. BEER

This article is written in the Curtis Hotel in Minneapolis while the author is in attendance at the fourteenth quadrennial convention of the Lutheran Brotherhood Life Insurance Society.

A legitimate question is often asked, when people inquire, why is there a Lutheran Brotherhood Insurance Society. There was a time when many Lutherans did not believe in stock company or mutual insurance, and so that these and other Lutherans might have insurance under the direction of their church this organization was formed in 1918. There still are congregations in the United Lutheran Church in America which operate local fraternal insurance societies or plans. Others became interested because they were convinced that a fraternal insurance society would bring favorable returns and profits to the church and that such a company could sell insurance at an advantage to the members of the church. Others saw in such an organization a great opportunity to promote Lutheran cooperation, understanding and unity.

At the organizational meeting of the Norwegian Lutheran Church of America, now the Evangelical Lutheran Church, it was decided to establish an insurance society for the members of that church body. The Society was incorporated under the laws of Minnesota on June 13, 1917, with the name, Luther Union. The name was changed in 1920 to Lutheran Brotherhood and the articles of incorporation were amended so that "any person baptized in the Lutheran faith or affiliated with a Lutheran Church organization shall be entitled to membership."

Lutheran Brotherhood has a representative form of government. The general convention, composed of delegates elected by the local branches, elects the board of directors. Each branch with at least thirty-five adult benefit members shall be entitled to one delegate and one additional delegate if the membership is one hundred or more.

There are at least two other Lutheran fraternal life insurance companies in our country, the Aid Association for Lutherans and the Lutheran Mutual Life Insurance Company. Why should we not have Lutheran insurance groups when we have many other Lutheran organizations like Lutheran hospitals, orphanages, old folks homes, inner mission societies, deaconess motherhouses, nurse guilds, colleges, committees for scouting, evangelistic movements, refugee services, student

offices, welfare societies, homes for convalescents, publication houses, book stores and colportage institutions? We have been asked why the Lutheran Church should not have Lutheran unions such as the Catholic Church has in Quebec and many European countries, or should we cooperate with the Christian Labor Association of America and the Christian Labor Association of Canada.

The Lutheran Brotherhood Insurance Society has 1266 local branches in Brotherhoods and other auxiliaries of the Lutheran Churches throughout the United States and Canada. Of these, 265, with a membership of 9,511, are affiliated with Brotherhoods or other auxiliaries of churches within the United Lutheran Church in America.

The Lutheran Brotherhood Insurance Society began in a humble way with $675,000 of life insurance in force and assets of less than $7,000. It now has nearly 250,000 members with $600,000,000 of life insurance and the total assets of the society this year passed the $100,000,000.

It contributes one dollar per member to every local branch for benevolent work. During the years $256,940 have been distributed to these branches.

For the year 1955, the society has allotted $219,940 to benevolence activities. In determining which projects should be assisted by funds from the society, the board of directors has been governed, in general, by these three guiding principles: (1) Will the activity aid the Lutheran Church? (2) Is it intersynodical in character? (3) Is it national in scope?

Among the major activities financed by the Lutheran Brotherhood benevolence program is the one-day seminars for "more integrated Lutheranism" in which meetings were held across the nation to bring together Lutheran pastors and laymen of the several church bodies.

During 1955, Lutheran Brotherhood has granted forty-three scholarships of $300 each to junior students in twenty-eight Lutheran colleges. These scholarship winners are selected by the schools they attend. To date, $55,500 has been awarded for Lutheran college scholarships. It has also established postgraduate scholarships of $1,000 for each of the selected Lutheran seminaries in the United States and Canada. To date $55,500 has been awarded for these scholarships. The newest addition to its educational scholarship program, adopted in 1955, provides for seventy scholarships of $150 each for qualified Lutheran high-school graduates selected by the applicant's Lutheran Church body. The purpose of this award program is to encourage high-school graduates to continue their education by enrollment in Lutheran colleges.

It contributed $25,000 to the Lutheran films project of the National Lutheran Council and has supported the student service of the National Lutheran Council, which endeavors to keep Lutheran young people, who study at state-supported colleges, interested in their church while away

from their home congregations.

Lutheran Brotherhood has contributed funds for the publication of the "National Lutheran Nurses Guild Bulletin," which is sent to over 20,000 Lutheran nurses monthly. This program helps provide for the fellowship and spiritual needs of our Lutheran nurses. In addition, each year it contributes two scholarships of $500 each through the Nurses Guild.

The board of directors have authorized the establishment of a Martin Luther library in its new home office building and have made an initial appropriation of $25,000 for that purpose.

It has promoted scouting in the Lutheran Church, and during the past year the Lutheran Committee on Scouting has granted 2,669 *Pro Deo et Patria* awards.

Lutheran Brotherhood has made many loans to Lutheran Churches during or after the time of their erection. At the close of 1954, it had outstanding $12,464,000 for the building programs of 497 churches. Some years ago a United Lutheran Church erected a building in one of our eastern cities. Before the building was begun, a local bank assured a loan for the completion of the church. When the church officers came to the bank for the loan the bank refused to give it and then the church officers appealed to Lutheran Brotherhood, which gave them the loan.

It has prepared and distributed, free, thousands of Christmas, Easter, Paul's Missionary Journeys and Reformation maps for Sunday and weekday schools. It is also distributing new packets of coloring sheets for the kindergarten departments of our schools.

There are many other benevolences in which Lutheran Brotherhood participates, such as American Missions, News Bureau, Service to Military Personnel and others too numerous to list in our limited space.

Christmas Fear and Joy

by JOSEPH B. MOHR

Charles Dicken's "A Christmas Carol" is a story of what happened to Scrooge in this season of the year. But it is a parable of what can happen to anybody in any season of the year. Scrooge had a terrifying experience which turned into joy.

Christmas is a joyful occasion. We do everything to make the season beautiful. One of our pleasant experiences is the singing of the familiar Christmas hymns, one of which says:

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

The Upper Room at Christmas

Yearly subscriptions to The Upper Room make distinctive and meaningful Christmas gifts. Just mail us your list of names and addresses for gift subscriptions, with 50 cents for each name, and we will send each a gift card in your name, followed by the six bimonthly issues of The Upper Room.

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Few hymns express so well the real meaning of Christmas from the individual's point of view. Christ came into the world, and he still comes to us today, but we must let him be born in us.

At first there is unpleasantness connected with the experience of having Christ "born in us," or, to put it in another way, it is not always pleasant to be born from above of the Holy Spirit. As physical birth is not always without its pangs, so spiritual rebirth can be an experience of anguish.

Scrooge was going along in his own selfish way, becoming meaner and more heartless the older he became. To Scrooge, the need for rebirth was "humbug." He believed as so many others believe that as we grow older we automatically progress into the kind of person we ought to be and everything will turn out all right in the end. Yes, Scrooge was progressing — in meanness — until something happened to him.

The ghost of his former business partner appeared in the chains of his self-made misery, and Scrooge could see how hopelessly lost his departed friend was. Scrooge was terrified. But the frightened man was then shown that there are such things in the world as kindness and goodness —the reality of the Christmas spirit. Eventually Scrooge became a new man, and his fear and misery were turned to joy.

Something happened to Scrooge which he did not cause to happen. He was "visited," he was shown, something was "revealed" to him.

When we say that God through Christ comes to us, visits his people, we do not necessarily mean that God is literally in a distant place, travels through vast space, and arrives here. For God is everywhere, as St. Paul pointed out to the Athenians. "He is not far from each one of us, for in him we live and move and have our being." At no time are we not in the life-giving presence of God.

But when we say that God comes, we actually mean that the God who is always the sustaining presence of our lives makes his *saving* presence known. He discloses himself, reveals himself, makes himself known in a saving way. God may be here and we know him not, even as the Greeks could only speculate about The Unknown God. Revelation means that God, who is here all the time, makes himself known.

This disclosure, this revelation is salvation itself. Salvation is not just something out there, something that can be exhibited to public view; it is put into effect. God does not merely say that salvation is now available to all who may eventually decide to take advantage of it; it is already in effect because Christ was born; it is in effect when Christ is born in us.

The gift of salvation brings repentance, a conviction of sin and guilt, and faith. This conviction of sin and guilt is the anguish of the new birth.

Scrooge groaned in misery in his bed, plagued by nightmares. Some-

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thing was happening to him. In fear he was "repenting." But he was not causing this to happen. Something had taken hold of Scrooge and was changing his heart and mind. He had been "visited." Something had been made known to him.

When the saving presence of God is disclosed to us, something happens.

I have a point of disagreement with the hymn which says, "Cast out our sin, and enter in." It should read, "Enter in, and cast out our sin." Christ must enter first, before he can do what Martin Luther wrote: "For us *fights* the valiant One." Christ did not cast out the sin of the world before he entered in. His entrance into the world brought about the expulsion of sin.

Expulsion of sin is possible only because a stronger One enters and takes possession and fights. To Martin Luther the expulsion of sin was not an immediate and completed act which enabled the believer to say, "I am now without any sin and shall never sin again." But through baptism we have this promise: "The old Adam in us is to be drowned and destroyed by *daily* (a battle in fear and trembling) sorrow and repentance . . . and the new Man (Christ) should *daily* come forth and rise . . ." (the experience of joy).

When Christ enters with his saving power, it can be a shattering experience. God does not reveal himself without causing a disturbance, or consternation. Isaiah cried, "Woe is me: I am undone." Peter cried, "Depart from me, for I am a sinful man, O Lord." A group of persons watching the crucifixion were terrified. The women fled in terror from the empty tomb. Saul was struck blind on his way to Damascus. Martin Luther fled in terror into the monastery.

Seldom do we emphasize the fear element in the Christmas story, but it is there. Mary and Joseph were afraid when the angels spoke to them. The angels told the shepherds, "Fear not."

"For it is a fearful thing to fall into the hands of the living God," says the New Testament.

But all the fear and sorrow are turned into joy. "A woman when she is in travail hath sorrow," said Jesus, "because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." Christmas is a time of joy because the birth of Christ into the world and into us has brought to the world and us the gift of himself, the new Man to dwell with us. This is the Incarnation.

Before he was crucified, Jesus promised his disciples, "I will come to you." "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him."

What God has promised he will fulfill. There is joy in knowing this. We open our hearts to him, and we pray confidently that Christ will be born in us this season of the year. We sing gladly, "Joy to the world! the Lord is come."

Here's how Valparaiso University will receive $25,000

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Ruben N. Egeberg, LUTHERAN BROTHERHOOD Representative, left, delivers to **Henry J. Neils,** Chairman of the Board and Treasurer of Flour City Ornamental Iron Co. of Minneapolis, Minn., the $25,000 life insurance policy in which Mr. Neils designated Valparaiso University, Valparaiso, Ind., as beneficiary.

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Dr. O. P. Kretzmann, President
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Dear President Kretzmann:

I believe it was two years ago that I suggested to the members of the National Advisory Board and the Board of Directors of Valparaiso University, that the members of these two bodies give consideration to a personal life insurance program in which Valparaiso University is designated the beneficiary.

This suggestion was prompted by the fact that acquisition of a personal fortune under present income and estate tax laws is most difficult, and that the annual premium on a life insurance policy made payable to the University is a proper deduction from income before calculating the income tax.

To demonstrate that I was sincere in my suggestion, I am now happy to enclose Lutheran Brotherhood Life Insurance Contract K421209 in the principal amount of $25,000, made payable to Valparaiso University, Valparaiso, Indiana.

Henry J. Neils

HJN:mm

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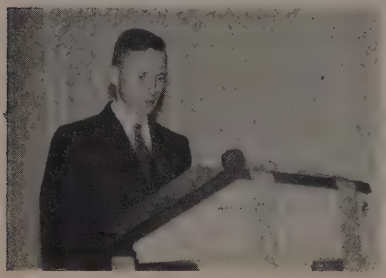
by DONALD R. PICHASKE



Author

The author of this month's topic is the editor of the Augsburg Uniform Series of Sunday-school lessons for The Board of Parish Education of The United Lutheran Church. Until recently he was the beloved pastor of a congregation in suburban Buffalo, New York. His facile pen has contributed generously to educational materials in the church.

Topic Aims

1. To understand clearly the choice which Jesus had to make between being a worldly king or a humble servant.
2. To appreciate the significance of that choice for men of all ages.
3. To lead members of the Brotherhood to resolve that they will dedicate themselves anew to partnership with Christ in devoted service to others.
4. To indicate practical ways in which this resolution to serve may be carried out.

Worship

Hymn: "Come, Let Us Join Our Cheerful Songs"—No. 130 C.S.B., or No. 187 P.S.H.
Scripture: Isaiah 9:2-7 and 53:1-9
Prayer
Special Music
Hymn: "Glory Be to Jesus"—
—No. 90 C.S.B., or No. 78 P.S.H.
Topic
Hymn: "Rejoice, the Lord is King"
—No. 126 C.S.B., or No. 192 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

As JESUS began his public ministr he was confronted with an importan choice. Should he perform his wor as a king or as a servant? He wa well acquainted with the writing of the Old Testament, and there h found prophecies concerning th Messiah which indicated he was to b a king, and others which indicate he was to be a servant. Which shoul be his role?

The people were looking for a kin who would re-establish the throne o David in all its glory. They wer hoping for a Messiah who would b called "Wonderful Counselor, Might God, Everlasting Father, Prince o Peace" (*Isaiah 9:6*). They were look ing for one who would "reign a king and deal wisely, and execut justice and righteousness in th land" (*Jeremiah 23:5*). These and al the other prophecies which indicate that the Messiah would rule ove his people in an ideal manner wer well known to Jesus.

But there were other prophecie which spoke of the Messiah as servant and as a man of sorrows Isaiah declared, "Behold my servant

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E Johnson, C. Oscar Leonardson, Fred J. Land deck, S. M. Brock, George O. Koponen.

whom I uphold, ... I have put my spirit upon him, he will bring forth justice to the nations" (*Isaiah 42:1*). "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" (*Isaiah 53:4-5*). Jesus knew these prophecies also.

In the temptation in the wilderness at the beginning of his public ministry Christ was dramatically confronted with the choice. Satan showed him the kingdoms of the world and all their glories and exclaimed, "All these I will give you, if you will fall down and worship me" (*Matthew 4:9*). Was his to be a life of glory and splendor? Was he to raise armies to throw off the thraldom of Rome? Or was his to be a life of humble and self-forgetful service? He had to make his choice. The choice he made is indicated in his words, "The Son of man came not to be served but to serve, and to give his life as a ransom for many" (*Mark 10:45*).

Servant or Master

To serve or to be served? That is the question that confronts all of us.

The farmer looks out across his acres, and his heart swells with pride. Long years of hard work have made his land fertile. But to whom is the labor and fertility dedicated? Do they serve his sense of achievement, or the numberless families that are dependent upon that soil for their daily bread?

The insurance agent hums a merry tune as he begins his day. He has labored long and hard to develop his territory to the point where it brings a handsome return. He has a sound and lucrative business. But to whom is it dedicated—the clientele who find security thereby, or his own urge for material prosperity?

The real estate broker watches happily as another young couple sign the contract to purchase a home. It is his fifth sale for the week, and the week is not over yet. With the building boom in full swing, and everyone developing the urge to own a modern home, he ought to gross $50,000 this year. But to whom is this home-selling dedicated? Whom does the sale serve—the man who is watching the buyers sign, or the young couple who may not see many dollar signs in their future but who envision the contentment of a happy home and family life?

To serve or to be served? The problem faces us all. It is there as the bricklayer builds his wall, the banker grants or refuses his loan, the boss walks through his place of business, or the father walks into his home to be greeted by his wife and children at the end of another day's toil.

Do we live for the world, or does the world exist for us? Is life so designed by its Creator that we get the most out of it when it serves our wants, or when we lose ourselves in it for the sake of fellow men?

●

Jesus Makes His Choice

Were we left with no other determining factor than our own will and feelings, there is danger that the value of every effort, and even of persons, would be measured by the size of the contribution they make to our own personal welfare. The farmer's land would be seeded for the best paying crop, regardless of the basic needs of humanity. The insurance salesman would sell the largest policy he could persuade his prospect to buy, regardless of the man's other needs and financial responsibilities. The real estate broker would sell the house bringing the fattest commission into his pocket, without any concern about the young couple's ability to pay and what a heavy financial burden will do to the rest of their plans for family life. It would be that way all down the line.

But for us who have committed ourselves to the Christian way, there is another standard. That standard is found in the person of Jesus Christ. Paul tied this standard, Christ, and us all together when he wrote, "Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (*Philippians 2:4-7*).

Jesus insisted in word and deed that men conceive of him as a servant rather than a master. "The Son of man came not to be served but to serve, and to give his life as a ransom for many" (*Matthew 20:28*). There was always ready access to his heart for every one who was lonely or in sorrow. Children knew him as their friend. He went from the mountain top of transfiguration glory to the plane of human misery. On the night of his own deepest passion he girded himself with a towel and washed the feet of his disciples. From the cross he looked to the wants of his mother and a hopeless thief.

We usually think that the character of Jesus was moulded in part by his decision in the wilderness right after his baptism. The Gospels tell us that he was immediately "led up by the Spirit into the wilderness to be tempted by the devil" (*Matthew 4:1*). There, in a clear-cut decision, the character of his ministry was decided upon. There would be no splendor and glory except that which God confers upon a life that loses itself in devotion to God's will. No royal purple, no raising of armies and legions of armored might to build a kingdom and a rule! Life would be lost—or won—in a humble and selfless service.

This decision may have come in the lonely wastes, but it was not unrelated to what had gone before, not only in his own life, but also the lives of men who had sought, found, and tried to fulfill God's will in previous ages.

Abraham became a servant of God when he went "as the Lord had told

him" in response to the command, "Go from your country and your kindred and your father's house to the land that I will show you" (*Genesis 12:1*). Moses became a servant of God when, after all his debate with God, he finally "took his wife and his sons . . . and went back to the land of Egypt" (*Exodus 4:20*). Samuel responded with his "Speak, for thy servant hears" (*I Samuel 3:10*). Isaiah had said to God, "Here I am! Send me!" (*Isaiah 6:8*). And Hosea had proved his ministry with an unbelievable loyalty to a faithless wife.

All this and more went into the decision of Jesus. He was the child of his people and their God. Their needs and God's will and Word for them were his chief end in life. His only recourse was to take to himself "the form of a servant."

Two things stand out concerning that decision:

1. It was made in the face of overwhelming opposition. The temptation record summarizes it. There Satan presented the basic alternatives, and he made his suggestions seem reasonable and justifiable.

2. Jesus made his choice of his own free will, as that will was confronted by the love and desire of God.

In a sense, no man's will is free. He is bound to the customs of society, the demands of his own necessities, the insistent cry of his family for care. Tacked to them all is the love of God, revealed in the life of Jesus. We must make our decisions within

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the boundaries of these experiences. Jesus made his in favor of God's will. That took both courage and trust.

Effect of the Choice

What effect did the choice of Jesus to dedicate his life to servanthood have upon us? It may not be easy to accept, but the truth is that it determined the nature of our own choice. Once we espouse the cause of Christianity we also accept the garb of the servant. There is no alternative. The Christian man is a *minister* to the needs of his fellow man. In the words of Luther, he is both lord of all and servant of all, both free and slave.

We can understand that kind of contradiction when we realize that only as we lose ourselves for the sake of God and his creation do we find ourselves free from the demands that our self-centered desires make upon us. "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life" (*John 12:24-25*).

This kind of thinking will always be contrary to what we hear in the world where we do business. But it will be one of the distinctive marks

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of every man who depends upon Jesus. Upon one occasion Jesus said, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves" (*Luke 22:25-26*).

Being a servant of men is not without its glory. God has always lifted the completely selfless and humble, the one dedicated to others, to the place of honor. We are proud of the title *Lutheran Men*, but Luther was the fellow who said, "Let Martin die, if thereby the Word may live." Francis of Assissi is a saint common to all Christendom, but Francis renounced everything for the sake of Jesus. And this same Jesus, who determined the character of our servanthood, won a glory that Paul described in words of power: "Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue

Highways of Service

We are partners with Christ as we become servants of God and our fellow men. This fact has practica implications:

1. Lutheran men are good stew ards of their time, money, an abilities.

2. Lutheran men are ready an willing to serve in any congregationa or church-wide place of leadershi to which they are called.

3. Lutheran men are among th first in the community to assume re sponsibilities for honest political ad ministration.

4. Lutheran men are faithful wi nesses to the gospel of Jesus Chris in the endless program of evangelism

5. Lutheran men are ready to d the menial tasks involved in runnin a congregation, whether they be th scrubbing of floors, painting ding walls, or putting out a parish paper

6. Lutheran men are the goo right arm of the pastor in visitin the sick, calling on lapsed members and carrying out the program o every-member visitation.

For Study and Discussion

1. Why were the issues that con fronted Jesus in the wilderness temptation? What forces do we hav to overcome in order that we ma dedicate life to serving as a partne of Christ?

2. Sometimes dedication to serv ice itself involves choices. A corpora tion official is responsible to stock holders as well as to the public. political official is obligated to hi party as well as to the voters. Wha principle or principles should guid a Christian in his choices?

3. Consider carefully the sug

gestion found above under "Highways of Service." What can members of our Brotherhood do, individually or collectively, to render the suggested services?

4. Where, in your parish, lie the best opportunities for Christian service?

Doing God's Will

Assignment for the February (Second) Meeting

It is not always easy to know what is God's will. Jesus wrestled earnestly to know and do the will of his Father. Our eyes are often blind to duty, our hands slow to perform God's tasks. Yet there is also another side to the picture. Millions of deeds of kindness are performed each week in the name of Christ, and millions of souls live closer to God because men seek to know and to do God's will.

The topic for consideration at the next Brotherhood meeting will be, "Count Me a Partner—In Governing Life by God's Will." In preparation for that meeting a committee of two might be asked to prepare a list of all the deeds of kindness and helpfulness which they know members of the Brotherhood are performing because they seek to do God's will. A second list might be prepared to show areas in which God's will is not being fulfilled as completely as might be the case.

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Christmas Greetings From President Fuss

Dear Brethren:

Nothing gives me greater joy than to greet you in this Christmas season and extend t my sincerest and heartiest wishes for a joyful and happy Christmas. My heart rejoices o loyalty and response you have shown to the Brotherhood of our beloved Church.

I am grateful for what you have done for our Brotherhood. Even though our goals hav been reached and much remains undone, yet, as St. Paul wrote to his co-laborers in Corint thank my God always on your behalf, for the grace of God which is given you by Jesus Ch and I earnestly covet your fullest co-operation and generous service and support in the that lies ahead.

Thinking of some special message to give you in this season, I remember that when revealed himself through his Son, Jesus Christ, he chose to make that first advent and gl appearance to **men!** Not that God ignored the high and holy position of motherhood, f used one, a maid called Mary, as a handmaiden through whom to break forth into humar in the form of the Christ Child.

But the story of his coming—the angel's announcement, the music of the heavenly the glittering star—these he first gave to **men.** Not learned men, not men of high prestige men of great power and wealth, but **honest and faithful men,** to whose hearts the announce would offer a challenge, invoke a quest, encourage a pilgrimage, and lead obedient men t Prince of Peace.

Now, my dear brethren, that same angelic announcement is being made. God is still c men to follow the star, and with them they are to bring the women and the children into presence of our divine Lord and Savior, Jesus Christ.

He is calling for honest and faithful men, kind and gentle men, brave and courageous men of our Brotherhood—all men who will follow the light of the star.

Will you be one who follows? What better thing could we **men** do than join those shep **men** and do as they did on that holy night, and say:

"Let us now go even unto Bethlehem and see this thing which is come to pass, which Lord hath made known unto us."

Come, my brothers, let us all become followers of the star and walk in its light this Chris and always.

Sincerely in His Name,
Merwyn C. Fuss

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